

part, and will play a larger one. There have been periods in which a tacit agreement, accepted in practice if not stated in theory, excluded economic activities and social institutions from examination or criticism in the light of religion. A statesman of the early nineteenth century, whose conception of the relations of Church and State appears to have been modelled on those of Mr. Collins and Lady Catherine de Bourgh, is said to have crushed a clerical reformer with the protest, " Things have come to a pretty pass if religion is going to interfere with private life " ; and a more recent occupant of his office has explained the catastrophe which must follow, if the Church crosses the Rubicon which divides the outlying provinces of the spirit from the secular capital of public affairs.¹

Whatever the merit of these aphorisms, it is evident to-day that the line of division between the spheres of religion and secular business, which they assume as self-evident, is shifting. By common consent the treaty of partition has lapsed and the boundaries are once more in motion. The age of which Froude, no romantic admirer of ecclesiastical pretensions, could write, with perhaps' exaggerated severity, that the spokesmen of religion " leave the present world to the men of business and the devil," ² shows some signs of drawing to a doser~~Rightly or wrongly, with wisdom or with its

opposite, not only in England but on the
Continent
and in America, not only in one
denomination but
among Roman Catholics, Anglicans, and
Noncon-
formists, an attempt is being made to
restate the
practical implications of the social ethics
of the
Christian faith, in a form sufficiently
comprehensive
to provide a standard by which to judge
the col-
lective actions and institutions of
mankind, in the
sphere both of international politics and of
social or-
ganization. It is being made to-day. It
has been
made in the past. Whether it will result in
any new
synthesis, whether in the future at some
point pushed